CURRENT ANECDOTES

AND ILLUSTRATIVE SHORT STORIES

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ILLUSTRATIONS FROM CURRENT EVENTS.

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THE QUEEN'S NECKLACE.

Gluck, the great operatic composer, was once honored at the triumphant performance of one of his operas by an invitation of Queen Marie Antoinette to come to her box to receive her congratulations. Half dazed with emotion, excitement, and fatigue, the old musician rising from his obeisance, clapped his hands to his eyes, crying with horror, "Blood, blood. round the Queen's neck!" "It is only this, Gluck," said Marie Antoinette, hastily snatching off her necklace of rubies, and holding the rippling gems toward him; and Gluck looked again and saw the fair white throat rising unharmed and stainless. There is a necklace fairer than any rubies, and one that brings no envy or jealousy with it. The gems are mercy and truth and they make, says Solomon, who was a great judge of jewels, a supreme ornament of grace for the neck. (201)

THE DANGER FROM PETTY ENEMIES.

Travelers in Africa have a great deal to say about a tiny but dangerous little pest called "jiggers." The jigger is a foe to be reckoned with, and one never to be left out of account by even the bravest and strongest when entering his territory. He is an exact reproduction in miniature of the common flea, but instead of merely inflicting a bite on the surface, he burrows under the skin, close to the toe nails if he can get a chance, and there builds his nest and rears his family. Colonel Macdonald relates that during a visit to Uganda some natives caught a leopard whose feet were so thoroughly diseased from jiggers that he was quite unable to move or defend himself. Many men are like that leopard. They can fight great difficulties with a brave heart and a courageous front, but they surrender to the jiggers. Many a man will not be smitten by the paw of a lion, but he will die by the jiggers. (202)

CULTIVATE THE TALENT YOU HAVE.

There is a blind man living in the heart of the old quarter of New Orleans who walks about the city with such an air of courage and quiet assurance that one who does not know him would never suspect his infirmity. To an inquirer he declares that he sees with his nose and feet. "When a man has his sight," says the blind man. "the smells of the street are mixed up, but when he is blind if he applies himself to it he can learn to separate them. The smells of the shops are almost as plain to me as the signs used to be over the doors. Some of them you would hardly suppose to exist. Take a dry goods store, for instance: it smells

of cloth, and has a very peculiar odor. Iron and tin have smells of their own, and I can tell a hardware store immediately. I pass two book stalls nearly every day, and I scent them yards off by the old books. Then there are a great many indescribable odors by which I know this place and that. Of course, my feet are my principal guide, and I've been over the same ground so often that I have learned every inequality by heart." The blind man in his wisdom ought to teach us an important lesson. When his sight was gone he did not give up in despair, but took account of stock to see what was left and devoted himself to making the very most of that. That is the very height of human wisdom. What is gone cannot return, what we have lost cannot now be helped, but we should set to work and bring all our resources into action. It is not the general who wins at all points and never loses a skirmish who makes the greatest general in the long run, but it is rather the man who is able to take advantage of emergencies, and when one division of his army is defeated or thrown out of the engagement, is able to make much of what is left. Many a man who is brooding gloomily over his losses has resources enough left to win great victories if he would but cheer up and bring them all into action. (203)

OBEDIANCE GIVES ABILITY TO COMMAND.

An interesting story comes from the Philippines. A raw recruit who was only a boy and small of his age was out on picket duty. The recruit was sitting on the bank of the river holding his feet out straight in front of him. The corporal had told him that if he sat with his feet held up he would not go to sleep. The recruit was so busy holding out his feet that he did not see the officer of the day, who happened to be a lieutenant of the strict West Pointer type, who scorned raw recruits. The recruit finally realized that the officer of the day had come up and he arose, clumsily enough, and tried to look as soldierly as the rest of the men. But the officer of the day looked at the little fellow in contempt. Then he glanced across the river and a happy idea struck him. "Sergeant," he said to the non-commissioned officer of the outpost, "you ought to have a man across the river. If they come in on us there we could be forming while they were coming across, if we only had a man over there to give the alarm." "Yes, sir," said the sergeant. "You go over there," said the lieutenant to the shivering little recruit. The little recruit shivered so that his teeth rattled, and to hide his fear he merely saluted and hastily waded into the cold, dark river and across. The current was swift, and at one time the water came up to his arm pits, but he got safely over and then, alone in the enemy's country, he sat shivering through the night, trying to make out the fantastic shapes that loomed up in the darkness. About midnight he heard some one walking along the beach on the American side of the river. He raised his rifle and challenged, "Halt." The figure across the river halted. "Who's there?" asked the recruit. "Officer of the day," came back the response in the unmistakable voice of the proud young lieutenant. "Advance, officer of the day!" commanded the recruit with all the dignity of a brigadier general, "and be recognized." "O, that's all right, my man," said the officer of the day, I can't advance across this muddy river, you know. How is everything over there?" "Advance, officer of the day," came from the recruit on the other side, "and be recognized." And then came a peculiar click such as is made when the safety catch is moved so as to permit the firing of a Krag-Jorgensen rifle. The officer of the day hesitated no longer. He plunged into the cold water and waded across. He stepped into a hole and went in over his head. He walked ashore so wet he could have been wrung out by hand. The recruit looked at him. "It's all right," he said, crossing his gun to port. "I recognize you. Everything is quiet, sir." Then he stood waiting for the officer of the day to empty a vial of wrath on his head, but nothing of the kind happened. The lieutenant asked the usual questions, then waded back. And he never showed by word or action that he remembered the thing afterwards. He changed his mind, however, about raw recruits, and showed great respect for one little raw recruit in particular. There is a great lesson in the little story. The power to command comes through the pathway of obedience. The man who obeys all just requirements made of him is the man who is master of the situation. (204)

A BALLOON PLANT.

The largest plant in the world is said to be the Nereocytis, a gigantic sea weed, which frequently grows to a height of more than three hundred feet. The stem of the plant is as

strong as an ordinary rope, and large quantities of it are dried and used as rope by the inhabitants of the South Sea Islands where these curious ocean forests are found. This sea tree usually grows at a depth of from two hundred to three hundred feet. As soon as the plant is rooted in the ocean bed a spear-shaped balloon is formed whose stem points toward the surface of the ocean. This balloon frequently has a diameter of six feet or more. Its ambition is to reach the top of the water and its tendency is ever upward till it reaches it. Man is a balloon plant. The tendency is upward. Every healthy soul is ambitious and there is no human being in a normal, wholesome condition but aspires upward to look in the face of the sky. It is sin that turns our faces downward and lets our affections droop to the mud (205)

SKILL THROUGH EXERCISE.

The skill of the Boer sharpshooters has attracted universal attention during the Transvaal war. A recent writer explains that this skill has been acquired by the Boer during the past three centuries, in which time he has depleted South Africa of its wild animals. When the Boers entered the Transvaal it was known as the "Paradise of the hunter." It was full of wonderful game. There were the elephant, leopard, rhinoceros, giraffe, zebra, antelope, ostrich, buffalo, and multitudes of other game animals in abundance. Eighty thousand elephants are required every year to supply the world with ivory, and most of them come from South Africa. The Boer has shipped lions from the Transvaal to all lands, and he has killed thousands of the beasts within its borders. Giraffes and zebras to the number of a hundred thousand each have been stripped of their hides for commercial purposes. These and uncounted other victims have formed the target of the Boer rifle, in this three hundred years of development of the sharpshooter of the Veldt. One may get good illustrations for intellectual development from physical facts. It is the man who uses his mind in earnest reasoning and serious work every day who comes after awhile to be its master, and can control it and make it go straight to the point at issue. The intellectual marksman must learn the lesson of the Boer sharpshooter that it is "practice that makes perfect." (206)

STORING UP RESOURCES.

A gentleman who has escaped from the Transvaal since the war began, says the Boers have been laying in supplies of food and ammunition in preparation for the present war for a long time. Not only have vast quantities of ammunition been stored in Pretoria, but knowing that the war once started there would be no chance of getting more, so vast a quantity was imported that great storehouses had to be built for its reception in every part of the country. Just before his departure scarcely an hour passed day after day, as he rode toward Pretoria, that he did not meet huge droves of cattle that were to be sent to the frontier to feed the army when necessary. Boys and girls and young people generally may see in that a significant illustration of the importance of wide reading and research and gathering up large stores of knowledge during the susceptible years of youth. After the battle of life is really on there is comparatively little time for laying up those necessary stores of intellectual supply. Many great men are waging their important battles and gaining their victories to-day with ammunition stored up in boyhood. (207)

SWITCHED TO THE WRONG TRACK.

When the great rush of business struck the transportation companies last autumn it found all of them short of equipment to handle the traffic offered. Jams and blockades followed, and then began the practical stealing of cars by those lines that were short. The trick is not a difficult one. A car loaded with merchandise in Chicago, for instance, is sent to a point on another road west of the Missouri river. When the contents are unloaded the car is immediately sent to some grain center further west, loaded and sent back to Chicago over a third line. The latter, if short of equipment, in turn appropriates the car when emptied for its business, and so on. In many cases all trace of these wandering cars is lost, and sometimes months thus elapse before they are returned to the owning road. Recently a manufacturing concern in Indiana started one hundred new box cars to a Colorado road. The cars never got further than the Mississippi river. They were pressed into service by the roads over which they were sent, and it was nearly two months before any of them

reached the company that bought them. Many men and women are like those wandering cars. They do not travel under their own locomotive will-power. They are the creatures of circumstances, and so they are switched from one track to another and loaded up and made to carry the burdens of whoever masters them. It is the supreme help of Jesus Christ that makes it possible for us to travel under our own steam. (208)

A CONGEALED HEART.

A man died recently in Philadelphia from what the doctors called a marble heart. The organ was so stony that the surgeon who performed the autopsy broke his scapel on it. Curiously enough the man who possessed this anatomical curiosity had never suffered from conscious heart trouble, and it is probable that the condition of the organ would never have been discovered by outward examination. This disease is a very rare one physically, but alas! It is far too common spiritually. The man with the marble heart, whose blood goes cold and sluggishly, stands in the way of the progress of every great movement for the benefit of humanity. Half-heartedness and cold-heartedness are the source of most of the difficulties that the church has to encounter. Warm-hearted enthusiastic Christians can burn away all barriers to the church of Christ. Many people are unconscious of their serious condition. We should pray God to give us a heart of flesh, alive and glowing with devotion to Christ. (209)

A SERPENT IN THE FASHIONS.

They tell us that one of the new fads among ultra-fashionable people is for a lady to wear a jetted snake in her hair. This new hair ornament is a jet black snake, about as thick as one's finger, coiled ready to spring, the head upright and the forked tongue protruding ready to strike. There have always been serpents among the fashions. The serpent of extravagance has slain its thousands, but the serpent in the fashionable wine glass has slain its tens of thousands. (210)

THE DEAD-LETTER OFFICE.

During Holiday times the Dead-Letter Office at Washington reaps a great harvest. People are in a hurry, have more things than usual on their minds, and so make a great many mistakes in addressing and forwarding letters and presents. Where these cannot be set aright by the postal authorities, the letter or package is sent to the Dead-Letter Office. There are many prayers that are never answered for similar reasons. Men are too busy about wordly things to set their hearts upon communion with God. Some prayers intended for the Throne of Grace get no farther than the congregation, because the sender has his thoughts on the people that are about him and does not really pray to God but to them. God has given us in his Word many directions, all of them very simple and easy to understand, so that even a little child need not err in directing its petitions to him. If our prayers are not answered we should look up the trouble. We may be very sure that there is no fault in the heavenly postal system, but that the fault is all in ourselves. (211)

DRIFTWOOD.

One of the greatest curiosities noted by travelers in Alaska is the wonderful haven of driftwood on the coast between Yakatag and Kyak islands, some twelve hundred or fifteen hundred miles northeast of Seattle. The constant deposit of logs and driftwood in this particular spot, which has been going on for hundreds, perhaps thousands of years, is due to the phenomena of the tides—the Pacific gulf stream, the mysterious ocean currents and the peculiar formation of the shore lines at that point. Logs and timbers are readily identified there as having come from Japan, China, India, and other parts of Asia, as well as from California, Washington and other portions of the American continent. There are fine logs of the camphor tree, the maghogany, the red wood and the pine, and countless other varieties in this driftage. Some of these contain the names of the men who felled the trees and the saw mills for which they were destined but never reached. One beach after another has been formed by the floating timbers, and a little distance back from the shore the deposits are so old that the wood in some places is petrified, while a little deeper in the earth it has turned into coal. There is something almost pathetic about those rare

and rich timbers that have drifted on the currents thousands of miles from the track of commerce and usefulness, to be finally tossed up on the sand bar and beached forever. But there is a wreckage beach sadder than that. It is the beach on which men and women are flung who have drifted away from the anchorage of their faith in God and their hope in Jesus Christ. Men and women who are born to be the sons and daughters of the Highest, in some storm of temptation have been drifted from their moorings and have been the sad playthings of the tides of passion and sin until at last they have been beached for eternity. Christ is on a mission to these drifting souls and he is seeking after the lost. He throws to them the life line of hope. What folly to refuse such an opportunity. (212)

THE WORLD'S COLD GLITTER.

There is a cave in the Ozark mountains in Missouri on which nature has lavished its work in such a way as to make it famous under the name of "The Diamond Mine." Yet there are no diamonds in the mine. There is no formation approaching that of a diamond mine. But when the visitor has treaded the three-quarters of a mile of dark tunnel and stands at the entrance of "The Crystal Palace," he acknowledges instant approval of the name "The Diamond Mine." The polished wealth of all the Transvaal could not approximate the glittering splendor of the scene. A great chamber thirteen hundred feet long, varying from three hundred to six hundred feet in width and from ten to thirty feet high, is before him. It is a wilderness of water formations. Stalactites almost meet stalagmites and occasionally join so completely as to present massive columns. These formations flash back the light of the torches' rays many times magnified until the illumination dazzles the eyes, and to add to the fascination of the scene these formations present various colors. There are columns of pure white and cream color. In the forest of stalactites and stalagmites the rays from the torches lose themselves and come back refracted in many hues. And yet it is all cold glitter, there is not wealth enough in it all to buy a loaf of bread. And all the cold glitter of the world is as worthless as that when one is dealing with great spiritual verities. The Bread of Life cannot be bought by all the gold of the Klondike, nor all the diamonds of Kimberly. (213)

A VEIN OF LEAD.

Where a smaller stream empties into the White river, in Missouri, there is said to be distinctly visible a crevasse extending across the rock bottom of the larger stream from bank to bank. That crevasse is filled with lead, pure galena, as if it had been melted and run into a mould. Fishermen floating down White river can see this streak of lead through ten or fifteen feet of water. Some people carry their religion in that shape. It is like a great vein of lead, cold, heavy, sombre and forbidding. It needs what that vein of lead needs, to be brought where the furnace is hot and melted into bullets or pipes and made to serve its purpose. A hot revival makes a good furnace in which to redeem these leaden Christians. (214)

LOST IN THE SAND.

In some parts of the south-west it is not uncommon for a river to be lost. Through the North Arkansas valley one may sometimes find a creek running half way to the wagon hubs, but if you would follow down it for a mile or two you may come to a crossing where the channel is a bed of gravel, dry and dusty, without water in sight above or below. With some streams that is the last of them. But with others it is different. The water which has sunk noiselessly into a bed of sand at one place appears a few miles further on and becomes again a brave and vigorous stream. One sees something like that in the career of Christians. Sometimes we see one who has begun a Christian life with strong hopeful enthusiasm, that went singing on its way with a joyous heart, giving cheer to every one that witnessed it, but in the course of a year or two it comes into a time of sandy difficulty, and when the hot sun of opposition falls upon it, it sinks away and is lost in the perplexities of life. Sometimes that is the last of that Christian career. But to others there comes a resurrection. Some earnest call of God's providence, some heart-searching appeal from the pulpit, some sudden punishment following on sin, arouses the conscience, stirs the will to action, and the man or the woman rouses again to duty and flows on in

open testimony to Christ. It is better to be never lost at all, but greater folly to remain lost when Christ comes seeking to save. (215)

LIFE'S MILE-STONES

Holidays, birthdays and anniversary seasons are mile-stones along the path of life, and it is well to make full use of them. If we use them rightly we may be able to see clearer than at other times whether we are gaining or losing in our character and conduct. A Western traveler tells of a river which he saw, which came surging up against a rocky promontory some five hundred feet thick and then changed its course and made a circuit of ten miles and came back, and swept majestically around the other side of that abrupt point only half a thousand feet away. The thing that impressed him most was that the water on the upper side of this narrow partition was twelve feet higher than it was on the other side, and he knew by that that the river had gone down twelve feet in grade in the circuit of ten miles. So if we will measure ourselves by the gauge-marks of the past, we may be able to tell whether life is a climb upward to something nobler or a drift downward. (216)

A PRISONER ON THE THRONE.

A year is past and more since the reins of government in China were wrested from the weak hands of the Emperor by his aunt. This momentous event at the same time meant the end of reform which had been inaugurated by the youthful Emperor through Li Hung Chang, the viceroy. The Emperor still has the nominal power, but practically he is only a puppet and has no voice whatever in government. A recent author says that the young Emperor is by no means reconciled to this contemptible fate. Aid, however, must come, if at all, from the outside, for while dissatisfied, the Emperor has not the necessary energy to help himself. Is not that just the condition of the sinner? He was made to be master in his own heart and life, to control his own spirit. Sin has dethroned him; he is not satisfied with this condition and there are many days when he mourns his contemptible fate and longs for deliverance. He has not the power, however, to free himself. Help must come, if it come at all, from the outside. Jesus Christ is able to nerve again that palsied will and arouse to new forcefulness the character, and lead him to successful conquest of all the enemies of his soul. (217)

STRENGTH SAPPED BY EASE.

Mr. Lemuel Cooper, who has been living for a time on the island of Ruatan in the Caribbean Sea, gives a wonderful picture of the ease with which people may earn a livelihood in that island. When the native needs something at the store, all he has to do is to gather some cocoanuts and trade them for what he wishes. He hulls them by striking them on a stake driven in the ground, and a man could easily hull three thousand cocoanuts in a day in that manner. Roses and flowers in every imaginable variety run wild from one end of Ruatan to the other. Other fruits grow just as easily as the cocoanut. Delicious oranges, bananas, mangoes, plums and pineapples grow without any cultivation, and all one has to do is to pick them. Vegetables, including sweet potatoes or yams, are equally abundant and prodigal in growth. A piece of sugar cane stuck into the ground takes root and renews itself perennially for many years. A stranger who comes to the islands is invariably amazed at the prodigality of nature and the apathy of the inhabitants, but that is before the lazy feeling gets into his blood. "Why don't you grow this?" and "Why don't you cultivate that?" he asks. The natives simply smile. "Why not take things easy and be happy," they say. Usually the newcomer after a time agrees with them and becomes as lazy as they are. Many young men and young women are envious of other young people who have abundance and luxury and think they would make much more out of their lives if they were so situated when if they could only have their desires granted it would sap all the strength and forcefulness in them. There is an old proverb which says that "Necessity is the mother of invention," and it is certain that hardship and struggle often bring out strong and robust manhood, where ease and self-indulgence would cause the budding ability to wither under the sun of prosperity. (218)

GOD'S TENDERNESS.

A heart-breaking scene occurred in the court room of a western city recently. A father and mother had separated. They had one five-year-old son who had been under the care of the mother. At the close of the trial, while yet in the presence of the Court, the mother said, "Well, anyhow, I don't intend to keep the boy any longer. Go on to your father," she exclaimed, pushing the lad over toward her husband. "Oh, mamma, I want to stay with you," the little fellow cried, clinging to her. "I'll take him, Your Honor," the man spoke up eagerly. "Take him, then," the mother said angrily. "Let loose of me." This was to the child, whose grasp she broke, and with a rough shove, sent stumbling up against his father. "Oh, mamma, mamma," the boy shrieked, starting back toward her, but she turned her back on him and left the court room. Such hard-hearted conduct on the part of a mother is very rare indeed. It brings out the thought that David gives us in one of his Psalms, where he sets forth that even if such an unusual and unnatural thing should occur, as that his father and mother should forsake him, yet the Lord would remain faithful and would take him up and care for him. (219)

THE GOOD SHEPHERD.

Hardly a winter passes but from the great sheep ranges of the Northwest comes some story of the intelligence, faithfulness and endurance of a shepherd's only companion, his collie dog. Perhaps the herder has died in his little cabin or tent, and day after day the dog has herded the sheep, putting them in the corral at night and taking them out to graze in the early morning, without sign or word from his master. Perhaps both master and dog have been overtaken with their flock in a blinding, freezing storm, and the dog is found lying on his master's body in a snow drift, trying to keep it from freezing. It is always the same story of the dog, "the brain of a man, the heart of a woman." The true shepherd dog never deserts his flock or his master but is always faithful unto death. Sometimes it occurs that one of these noble shepherd creatures will be attached to a brutal shepherd, but he is none the less faithful. He will mind his sheep on the hills, patiently waiting for his master's coming from the liquor saloon in the town, and guide his reeling footsteps to his home. Surely if God has made a dog capable of such fidelity, and such unselfish faithfulness even to an unworthy object, we may not fear to trust him when he compares himself to a shepherd. And our hearts may be perfectly at rest when we have committed them to Christ, who calls Himself "The Good Shepherd" who giveth His own life for the sheep. (220)

CONQUERING FEAR.

A steeple-climber of Charlestown, Mass., who was asked recently if he did not feel fear in high places, frankly and wisely answered: "Of course, I feel fear at times; fear is common to all mankind. Not to feel fear is not courage; to overcome fear is the true quality of courage." That is a true and wise answer. Many people go timid and fearful all their lives, and their careers are spoiled by this lack of courage which it is within their power to surmount. A disposition to fear should be faced just as deliberately and seriously as a disposition to laziness, or any other weakness. (221)

BLACK AND WHITE.

The Atlanta Journal tells a story of a man who was injured in a railroad wreck in Georgia. He was scalded on the shoulder very badly, but after proper treatment in the hospital all healed except a place about five inches square. The doctor clipped pieces of skin off of his arm and grafted them into this place. He had a colored nurse that let the doctor cut a few pieces from his arm to piece out with, and they turned white in a few days and have remained white ever since. The suggestion from this is that the blood determines the color, and the black skin changed to white when different blood came from a different heart. Character and conduct are like that; change the heart and the conduct changes itself, almost unconsciously. Conduct is the skin and character the heart of life. This shows the wisdom of God when He says: "Son give me thy heart." (222)

UNCHANGEABLE GOLD.

The excavations in the site of the ancient Forum at Rome are being carried on with success. A little while ago two of the workmen engaged in the work of ancient antiquities

laid open a sewer dating from the time of Nero, and suddenly became aware of the presence of a glittering substance. They proceeded to the discovery of a quantity of gold coins embedded in the sediment of the sewer. They filled a hat with these coins, which, when washed, enumerated and classified, proved to be the gold pieces of the fourth and fifth centuries, that had evidently been thrown where they were found, for concealment at the time of an incursion of the Barbarians, their owners having had no opportunity of recovering them. They were all beautifully preserved and many of them were evidently fresh from the mint. There are 379 coins in number and belong to seven different reigns. Real gold never loses its value. Bury it a thousand years and when it is found it is worth as much as when it was lost. Real gold in character is the same. The shams perish but genuine integrity and truth keep their worth. You may cover them over with criticism, or abuse, or partisan strife, but wherever they come to the light, the gold of noble character will shine forth and they will receive due honor. (223)

SENTIMENT IN LIFE.

Postmaster General Gary, writing of the United States postal department, tells the story of a young lady who writes to her brother, she being in Key West, Florida, and he in the Klondike, and he traces the letter over the journey of 7,000 miles, throughout which the government transports it for a two-cent stamp. No profit in money accrues to the government for delivering that letter; indeed, each letter sent into the Klondike costs the government for transportation a great many times the amount of postage charged; but he rightly reasons that we cannot reckon the profit only in dollars and cents. We must take into consideration also the happiness and satisfaction afforded this brother as he sits by his fire of pine logs, perhaps home-sick and lonely, but now with a loving smile illuminating his face as he reads and reads again every word his thoughtful sister has written about home, mother, father and others whom he holds dear. When, finally, he places his treasure under his pillow and seeks rest he is happier than for many a day, and the government in the added loyalty of this citizen is well repaid for the small pecuniary loss sustained. Sentiment cannot be left out of account in dealing with men and women. No man ever makes so great a blunder as when he undertakes to deal with men and women or children as though they were machines. They are thinking, hoping, fearing, loving, hating human hearts, the most sensitive creation in God's universe. (224)

JUSTICE TO THE POOR.

Lord Rowton has built recently a great club for poor men in Hammersmith, London, where a bed alone costs twelve cents a night. Breakfast and dinner are supplied according to one's purse. The Rowton houses have been a great blessing to multitudes of men of scanty means. In sanitation and illumination they are as perfect as the high-priced hotels. They are so comfortable and popular that applicants have to put down their names months in advance. Lord Rowton proceeds on the basis that he is to receive a maximum of five per cent for his investment, and any further profits are applied to reducing the cost of food. He intends to build a house for women, of the same sort. The evident justice of this philanthropic man's efforts to help people of small income to a healthy and comfortable existence is very encouraging. There certainly is no reason why five per cent should not be enough for a business man to make on an investment among the poor, when capitalists fall over themselves in a struggle to get government bonds at three per cent. Simple, honest justice will do wonders in making the world a sweeter place in which to live. (225)

A STRONG MAN'S WEAK POINT.

Winston Churchill in his history of "The River War" gives a remarkable picture of Lord Kitchener which shows up all sides of the character of that interesting man. He says that Kitchener's wonderful industry, his undisturbed patience, his noble perseverance, are qualities too valuable for a man to enjoy in this imperfect world without complementary defects. The General, who never spared himself, cared little for others. He treated all men like machines—from the private soldiers, whose salutes he disdained, to the superior officers he rigidly controlled. The comrade who had served with him and under him for many years in peace and peril was flung aside as soon as he ceased to be of use. The Sirdar only

looked to the soldiers who could march and fight. The wounded Egyptian, and latterly the wounded British soldier, did not excite his interest, and of all the departments of his army the one neglected was that concerned with the care of the sick and injured. The stern and unpitying spirit of the commander was communicated to his troops and the victories which marked the progress of the River War were accompanied by many acts of barbarity. With all his victories how unlovely such defects make the man. Christ has shown us that a man can be strong—bravely, nobly, perfectly strong—and yet tender and gentle as a child. True greatness must not only be strong but gentle. (226)

LOFTY IDEALS.

Paderewski, the great pianist, recently speaking about his art, said: "It is not from choice that my life is music, and nothing more, but when one is an artist, what else can he be? When a whole life time is too short to attain anything like the heights he would reach, how, then, can he devote any of the little time he has to things outside of his art?" "And you have not yet attained the heights you seek?" inquired the gentleman who was conversing with him, recalling the scene of the great musician's last concert in New York, when the women closed in about the stage and snowed his feet six inches deep with flowers from their own gowns. "I?" said the artist, shaking his head, "I am nothing! If you could know the dream of what I would be, you would realize how little I have accomplished." No great triumphs are ever won without lofty ideals. A poor marksman may shoot above his mark when shooting at a target with a rifle, but in real life that never happens. (227)

THE VALUE OF EMOTION.

A great musician says that emotion is the basic principle of music, the foundation and the finishing touch. He says the clapping of hands are not the only applause that greets the successful artist, that tears and smiles and sadness and elation are all nobler tributes to his execution than any boisterous applause could offer. This musical philosopher also declares that no music which he renders can put emotions into people's hearts which he himself does not at first feel and put into it. And that music is merely the channel through which the emotions of the artist are sent to other people. There is a great deal of truth in that, and it is a very interesting truth when applied to modern religious movements. The lack of emotion is a great loss of power in much of modern preaching. Human nature will be the same in its essence until the end of the chapter. Though the old shouting days may be past, great religious transformations will never be wrought save under the influence of the same kind of sacred spell and intense feeling that made men want to shout in the days of our fathers. (228)

YOUTH THE AGE OF PREPARATION.

Paderewski was recently asked if he thought it to be of great advantage to commence young in playing the piano, and replied that he regarded it a very great advantage. If one should begin when the mind is quick and alert and impressionable to learn the music of earth, how much more should the plastic soul be preempted by good teaching in order to train the young immortal in the glorious music of the skies. (229)

SPIRITUAL GENIUS.

Paderewski was recently asked how long he would continue to play, and his answer was: "Always, I suppose. Indeed, my life would be quite void without music. I cannot imagine what I would do if I were compelled to deny myself its comforts." "Don't most people drop it when they grow old?" "Yes, amateurs, but artists cling to it." "Does not genius grow old and lose its youth, just like we do?" Paderewski smiled as he responded, "Genius is one of the few things that are supposed to improve with age." Christ clothes those who surrender themselves entirely to Him with a genius for spiritual things. Their love for Him and their devotion to righteousness, their hope and faith and love concerning the noblest things, keep fresh and green in old age and bear fruit unto the last. Some of us are dull enough, in many departments of life, but spiritual genius which shall grow more beautiful and glorious as the hair whitens and the years are added, is within the reach of every one of us. (230)

THE SAVING GRACE OF HUMOR.

A soldier writing from the Philippines says that when his regiment first went out to Manila there were a great many homesick men. Everybody had the blues; that is, nearly everybody, for there were a few who had been born with a cheery, good-humored temperament and with the disposition to see the bright, happy side of everything. They soon discovered that every battery, troop, company or even squad contained at least one man in whom the sense of humor was highly developed. This man was a great blessing to his comrades. He could see the ridiculo s side of every hardship, every phase of camp life and every misfortune. He was optimistic, cheerful and sanguine, yet kindly and considerate of the feelings of others. He could find a joke where most men would never dream it could exist. Even the most trivial incident he would turn to the most humorous account. If the sun was too hot, he would remind them that it would reduce the weight of each man so that the next march would be all the more easy. If the mess was bad, why, mother's pies would be all the more appreciated when they got home. The writer declares that these laughing, good-humored soldiers were the greatest benediction to the army and saved the lives of many discouraged, homesick volunteers. Clean, wholesome humor is just as valuable in every department of life. It is a great mistake to suppress the humorous spirit. God gave it to us for development and use and we should use it as one of his good gifts to bring good cheer to our fellowmen. (231)

SELF-COMPOSURE AS A WEAPON.

An Idaho miner tells an interesting story of a prospecting trip in the mountains. He was coming along down the mountain side, when coming around the top of a fallen tree he ran plump against a very unusual sight. On a grassy spot, in the full blaze of the sun, lay four mountain lions fast asleep. For half a minute he thought them dead, but as he stood staring every one of the four sprang up with a growl. He had a gun in his hands, but with the four of them so close to him he knew he had no chance in a fight, so he stood still. The lions stood there facing him, sniffling and growling and switching their tails, and had he but moved a finger they would have been on him. But the man stood motionless eyeing them in silence. By and by one of the beasts dropped his tail and whined. His actions were followed by another, and a few seconds later the four made a sneak down the canyon growling and whining as they went. His self-composure saved him. There are many times in life when all a man can do is "to stand still and see the salvation of God." (232)

CHANGING CONDITIONS BRING NEW ASSOCIATIONS.

A very remarkable thing has happened to the Mississippi river. On account of the small rainfall through the Mississippi valley for months passed, the Mississippi river has changed its course and is now running up stream for hundreds of miles and has become a salt water river. One of the remarkable features of this conversion of the Mississippi from a fresh to a salt water stream is in the change in the fishing it affords at New Orleans. The Mississippi under ordinary circumstances is a very poor stream for fishing, on account of the mud. Catfish and buffalos are about the only fish that prosper in it, and these taste a good deal like extract of river mud. But with the advent of salt water, and the disappearance of the mud, the lower Mississippi has become a great resort for fishermen, and in New Orleans hundreds of men may be seen every day seated on the wharves fishing for salt water fish and meeting with wonderful success. There is a suggestion in this of the change which comes in a man's life when he has been living in a sensual, earthly way, holding association with low and evil things, who turns over a new leaf and yields himself to be the servant of Christ. He finds his heart and thought so transformed that he is constantly astonished at the new associations with which he finds himself placed. I knew a man once who was so impressed with this fact after his conversion that he told me that sometimes in the church in the midst of a sermon, the gladness of his new fellowships would come over him and he would be afraid that it was a mistake and would actually pinch himself to make sure he was the same man and was not dreaming. (233)

A SURE REFUGE.

A New Orleans lawyer recently remarked that a very interesting fact of modern life seems to have escaped attention. It is that the world has wiped its last City of Refuge off

the map. There is no longer any spot on the globe where our fugitives from justice are safe from extradition. This veteran attorney says that when he first began to practice law an American criminal had a wide range of choice in the matter of refuge. Spain, Turkey, Algiers, Japan, Holland, Chili, Ecuador, the Phillipines, Cuba, and all of Central America guaranteed security from murderers down, and the list of resorts for lesser criminals was very much larger. But now every place on earth is dangerous to the criminal and there is no refuge left. It is always dangerous to the sinner, but thank God, there is one City of Refuge that is not closed and never will be closed until the day of Judgment. Christ is the sinner's City of Refuge; the doors stand open day and night and "whosoever will may come." Christ gives the assurance that "him that cometh unto me, I will in no wise cast out." (234)

A LIVING FENCE.

A traveler in Cuba tells that when a man wishes a fence around his yard in that country, he doesn't build it, he plants it and lets it grow. First he cuts a great bundle of pinon twigs; then he scratches a little trench where he wants his fence to run, and finally he sticks in the twigs in a row a few inches apart. The soil of Cuba is so rich and the weather so warm and moist that directly the twigs take root, throw out branches and leaves, and presently there is a dense hedge of pinon trees enclosing the field. And there are no nails to drop out nor boards to fall down and let in the cattle, and the fence is good for a hundred years. A living fence is always the safest. A negative wall by which a man stands on guard against wrong-doing is never so strong a defense for righteousness as that which is built around the life when a man does right, not because the commandment says "Thou shalt not," but because he loves God with all his heart, and has so given himself up to the divine service that a living hedge of affection and worship and loyal devotion holds him back from doing anything that would displease God. (235)

THE EVER PRESENT FRIEND.

When Lord Roberts left London for South Africa recently, a great throng composed of princes, ministers and generals, and titled and fashionable people, were at Waterloo station to see him off. The Prince of Wales shouted, "Good luck, 'Bobs,' and God speed!" And there were volleys of cheers from the platform as the distinguished soldier disappeared from view. It reminds one of the time when General "Chinese" Gordon started on his ill-fated journey for Khartoum. Mr. Gladstone and many princes and distinguished men were at the station to see him off, but none of them went with him, and he went alone into the desert to meet his death. Our friends can comfort us by giving us "God speed" on our way to the great battles of life, but there is one "Friend" that will go with us and be at our side on every battlefield and in every lonely, homesick camp. Christ is the ever present, ever true friend "who sticketh closer than a brother." (236)

KEEPING IN FORM.

"John, I would like to know what makes your back so straight," said a rich man in Philadelphia to his coachman the other day. "And how do you stand the fatigue of sitting so beautifully erect while you drive for hours and hours at a stretch." The coachman blushed with pleasure as he led his master to a light and airy corner of the carriage house. "I will show you the kind of exercise I take every day, sir," he said, "so as to be a credit to your livery and your equipage, and yourself and lady." The man then lay down on his stomach and drew upward his body and his legs until he formed a V, touching the ground only at the middle in front. "I do this two hundred times a day, sir," he said. "It gives correct carriage." Then, on parallel bars, he dipped "One hundred of these daily, sir, expand the chest and give a robust grace to the upper arms and shoulders." He put his arms well stiffened at his side and then slowly raised them till the hands met over his head. "I do about five hundred of that movement for a chest broadener, also for straighteners." He then nearly touched his back with the crown of his head and quite touched his chest with his chin. "That straightens the neck, sir, I continue for an hour or two every morning, and I don't believe, as long as I keep it up, I'll ever lose my figure." Ministers and other workers of that kind might get a good lesson from this coachman. The preacher.

teacher, editor, doctor, or lawyer, who is as careful to keep himself in as good intellectual form as that coachman was to keep his figure up to the mark, can laugh at the dead line. (237)

FIDELITY TO RELIGIOUS CONVICTION.

Queen Victoria has a great deal of feminine interest in needle work and spends much time learning new things in embroidery and crochet work. A few years ago she was spending some time at Wiesbaden and she used to drive to the bazaar and look at the needle work. One day the young woman who usually waited on her showed her a brand new stitch and was asked to call the next day and teach Her Majesty how to make it. She was to make a second call to finish the job several days later, but in the meantime was taken ill and the proprietor of the establishment was beside herself with worry as to how and where she would get a substitute. On the day before the appointed time a young American girl from one of our western towns came to the bazaar and saw and admired the piece of needle work, and told the saleswoman that it was the first she had seen since she herself had finished a similar piece. "Then you know how to do the stitch?" "Certainly," said the young woman. "Why?" There was whispered consultation with the proprietor and then the young girl was asked if she would act as substitute the next day and teach the Queen of England the new stitch. You can imagine that she did not hesitate. She went to her hotel and, radiant with joy and excitement, told her mother of her good fortune, and, after she had received the congratulation of her friends, her mother shattered all her plans by reminding her that the next day was Saturday and that, as a good Jewess, she could do no sewing on that day. And now the young woman tells the story of how near she came to teaching Queen Victoria a new stitch. It is impossible not to admire such fidelity as that shown by this mother and her daughter. People who stand by their faith like that may be always sure that their convictions will be respected by others. (238)

APPEARANCE OFTEN IMPORTANT.

The rice planters and millers of Southwestern Louisiana are having some trouble with the crop of this season. For some unaccountable reason a considerable percentage of it is red. This is not the first season that red grains have appeared among the white, but never before have the proportion been so large. An examination by chemists has shown that the red rice is equally as nutritious as white. The value of the article as a matter of food is not in the least injured by the red grain. But the fact remains that the colored grains injure the sale of the rice in which they appear. There is a movement on foot among the millers looking to the removal of the prejudice against red rice on the part of the consumers, but it does not seem to meet with very much success. There is something very much like that in morals and religion which Paul describes when he says, "Let not your good be evil spoken of." We should not only do good but do it in a beautiful, attractive way. The way we do our good deeds affects their influence very largely. (239)

A MOTHER'S INTUITION.

An old army surgeon tells how during the Civil War he brought North a boy who was badly wounded in battle, and took him home to his father and mother. The wound was so bad that he hesitated to explain the nature of it. "Have you seen our boy?" asked the father at once, when he came into the room. "Yes, and I've got a parcel for you." "Where is it?" cried the anxious mother, looking round. The doctor replied slowly, "Well, 'twas too big for me to carry up here." The mother's intuition immediately realized what the "parcel" was and rushing down stairs she soon had her son in her arms. How much it means when God says He will treat us "As one whom his mother comforteth." (240)

AN UNWORTHY KISS.

A man who was arrested for stealing and tried before an English court, concealed a diamond ring in a very unusual way. He was most carefully searched by the police, but the ring could not be discovered. Later his wife was admitted to see him at the door of his cell, and he put the ring into her mouth by means of his tongue when kissing her. Thus a kiss was used to cover a crime, as it was once used by Judas as a method of committing one. There seems something specially revolting when the peculiar symbols of love are degraded and debased to wicked uses. (241)

THE FRAILTY OF EARTHLY BEAUTY.

A woman who was one of the most renowned of the beauties of the second Empire, has recently died in France. The Comtesse de Castiglione was one of the most lovely women of her epoch. The great sorrow of her later years was the loss of her beauty. When her beauty began to vanish her anguish of mind was intense, and was displayed in her actions and mode of life. She possessed a portrait, or rather a full length picture of herself, by a famous artist. One day her friends noticed that it had disappeared from the walls of her drawing-room. The Comtesse had fretted over the fact that every day she was growing more and more unlike the exquisite creature portrayed on the canvas, which, in a final fit of anger and vexation, she had cut up into strips with a pair of scissors. Soul beauty need not be lost as old age comes on. Beauty of heart and character may grow even more charming and fascinating in old age. Nothing could be more unwise than to devote attention to beauty of face or figure to the neglect of the charms of the spirit. (242)

THE TESTIMONY OF LITTLE THINGS.

The story is told of Bishop Wilberforce that on his attendance at a meeting of the clergy at Clapham his chaplain told him that an old minister who had been many years in the diocese was vexed at having been forgotten. "Yes," said the Bishop, "I have not the smallest recollection of him, but I will make it all right and will go out and speak to him. Which is he?" He was pointed out, and the Bishop made his way to him. "My dear Dr. ——, I have not had a moment for real conversation with you. I need not ask how you are after all these years. Do you still ride your old gray mare?" "Yes, my lord; how good of you to remember her," etc., etc. The chaplain who was within ear-shot said when he again came near the Bishop: "Then you did remember Dr. —— after all?" "Not a bit of it," said the Bishop. "I saw the gray hairs on his coat and I chanced the sex." You may depend on it the gray horse hairs will betray you every time. The little things of life are vastly more important in settling our position with others than most of us imagine. (243)

PROTECTING THE CHILDREN.

An exciting incident occurred not long ago at a fruit ranch near San Jose, California A mother had placed her baby on a sunny porch to play, the porch being enclosed with a wire screen. While attending to her household duties she was startled by a shriek from the child and the sound of a heavy thud from the porch. Rushing to the rescue, she found the baby boy on his back crying with fright, while outside the wire screen an eagle lay, apparently stunned but making strong efforts to fly. After a brief time it succeeded in doing so, making his way in unsteady flight toward the mountains. The wire screen was all that saved the child's life. Parents and teachers cannot be too alert in protecting childhood from the human birds of prey that constantly seek their destruction. (244)

A LIBEL ON CHRISTIANITY.

An extraordinary scene was enacted by a real and a mock Mussulman outside a boulevard cafe in Paris recently. A law student, having had himself photographed in the costume of a Mohometan mosque dignitary, walked about the streets in the strange garb and then sat outside the refreshment establishment with a glass of liquor before him. Soon there passed that way a genuine follower of the Prophet who could scarcely believe his eyes when he saw a person dressed as an iman imbibing strong drink. Rushing at the student the Mussulman knocked the glass out of his hand and smashed the bottle standing on the table at which he sat. I wish it were as unusual to see a man dressed like a Christian taking strong drink. It is a monstrous shame that the name Christian in heathen lands is so often connected with the liquor traffic, and with drunkenness. (245)

A WRONG START.

At a street fair in Kansas a few months ago the Wells Fargo Express Company had a float in the parade. The float represented a big delivery wagon piled full of express packages, and in preparing it the express people borrowed from a packing company a couple of meat boxes. To make the display seem realistic these boxes were stenciled with the fictitious addresses "J. Scholson, Berlin, Germany," and "A. Hunt, Liverpool, England." After the parade the float was driven to the express office and unloaded, and that was supposed to be the end of the affair. But it was not the end, for some weeks later the Wichita agent received a couple of tracers informing him that one box was in Berlin and the other in Liver-

pool, and that the people to whom they were addressed could not be found. Investigation then revealed that the night force at the office had found the boxes piled upon the platform and had billed them out according to address. I fear many people are making that same mistake in more serious matters. They have been brought up among Christians and they are expecting to go to heaven, but they are addressed toward sensuality and sin and eternal separation from all that God loves. A man ought to be sure that his face is turned the way he wants to go. (246)

A PASSION FOR SOULS.

The story of Professor Samuel F. B. Morse, the inventor of the electric telegraph, is one of pathetic interest. He was an artist of no ordinary ability. He might have achieved fame in his profession if his mind had not taken hold of the greater thought. He became so deeply interested in the possibilities of electricity that he gave up his profession and devoted all his time and energy to this one thing. He denied himself the common necessaries of life, encountering embarrassments and delays of the most distressing kind, but he pressed on in his studies and experiments. He did not pursue a shadow. He was satisfied that electricity could be utilized to convey intelligence instantaneously between two distant points. But the difficulty of inventing a mechanical device whereby advantage might be taken of the laws and properties of this powerful agent was very great. But he gave his soul up to this. It was more to him than food and drink and sleep. The world knows the result; he did not toil nor suffer in vain. The electric telegraph was the child of his toiling brain. Let any man of ordinary intelligence have a passion for winning souls for Christ, to be compared with Morse's passion for electrical discovery, and you will see such marvelous results that mankind will be blessed throughout all eternity. Moody was a man like that, and what marvels God has wrought through him. (247)

WITH EAGLES' WINGS.

There is in the Natural History Museum in Washington a model of the skull of an eagle so gigantic that the imagination can scarcely fit him to the life of this planet at all. The whole head is larger than that of an ox, and the beak resembles a pair of hydraulic shears. Unlike most the giant beasts, this eagle, which inhabited Patagonia, appears from its remains to have differed little in form from the existing species. Its size alone distinguishes it. The quills of the feathers which bore ths awful bird through the air must have been as thick as a walking stick, and the webs as wide as oar-blades. It could have killed and torn to pieces creatures as large as a buffalo and could have whirled up into the sky with a young bull in its claws as easily as a modern eagle of California carries the land tortoises on which it feeds. Even today there are few carniverous animals, whether birds or beasts, which have so wide a range of prey as the eagle. From serpents in the burning desert to seals on the everlasting ice, from monkeys in the tropical forests to marmots on the Alpine slopes, from lambs on the highland hills to peacocks in the Indian jungles, no form of fish, flesh or fowl, comes amiss to him, and the young eagle, driven by the inexorable law of his race from the home where he was reared, finds a free breakfast table wherever he flies. The Christian man is in God's thought, to be like the eagle. He is to get good from every beautiful and noble thing in the universe. The beautiful in sight, in sound and harmony,—all that can minister to comfort or taste or character, are to be food to nourish his highest manhood. It means much when God says about those who trust him, that they shall "mount up with wings as eagles." (248)

THE PATHOS OF COURAGE.

It is often very pathetic to see the courageous smile that is assumed by men and women to hide the sorrow that is gnawing at the heart. Ella Fuller Maitland, in the London Spectator, sings of this in a description of the music of a regiment of soldiers starting for South Africa. She says:

Through the dim London morning
The soldiers rode away;
The crowd, in sable round them;
The sky above them gray.

Two strains of music played them—
One mournful and one glad.
It was the mournful music
That sounded the least sad. (249)

THREE ANGELS.

There are three angels that are within the reach of every one of us, however hard and lonely and full of struggle life may be. There are three angels whose fellowship cannot help but make it worth living and in association with whom our character must become noble. Some one sings of them in a very helpful lay:

They say this life is barren, drear, and cold
Ever the same sad song was sung of old.
Ever the same long weary tale is told.
And to our lips is held the cup of strife,
And yet—a little love can sweeten life.

They say our hands may grasp but joys destroyed.
Youth has but dreams, and age an aching void,
Whose Dead-Sea fruit, long, long ago has cloyed,
Whose night with wild tempestuous storms is rife—
And yet a little hope can brighten life.

They say we fling ourselves in wild despair
Amidst the broken treasures scattered there,
Where all is wrecked, where all once promised fair;
And stab ourselves with sorrow's two-edged knife—
And yet a little patience strengthens life.

It is then true, this tale of bitter grief,
Of mortal anguish finding no relief?
Lo! midst the Winter shines the laurel's leaf:
Three angels share the lot of human strife,
Three angels glorify the path of life.

Love, Hope, and Patience cheer us on our way,
Love, Hope, and Patience form our spirit's stay,
Love, Hope, and Patience watch us day by day,
And bid the desert bloom with beauty vernal,
Until the earthly fades in the eternal. (250)

A "WHAT WOULD JESUS DO?" DAILY PAPER.

Every person who has read any of Sheldon's stories—his readers are numbered by the million in the United States, and over 3,000,000 copies of "In His Steps" have been sold in England—will want the Christian Daily, to be edited by the man who has written of it and hoped for it, for years. Many a man writes of things that ought to be and builds airy castles of hope. But who among the world's authors have ever seen what they have written about and hoped for, realized. Not many!

At the Detroit Christian Endeavor convention last July, in an address that was received with a storm of applause, Mr. Sheldon asked the following question: "What philanthropic gentleman in these days of magnificent endowments for educational institutions will give $1,000,000 for the establishment of a great Christian daily newspaper?"

He has received his answer in one sense, and for one week at least, the daily paper of his city, the Topeka *Capital*, will be edited and managed by him as he would manage his great $1,000,000 daily. The thousands of dollars that will pour in for extra subscriptions will enable him to secure the best talent in the country. This paper will be talked about and written about more than any other topic, except the wars possibly. Already editorials are appearing in the daily papers naturally questioning it.

CURRENT ANECDOTES is always on the alert for anything that will be of advantage to our readers. We have therefore arranged to send Sheldon's daily, six issues, one week, and CURRENT ANECDOTES six months, both for 50 cts. See advertisement on page 129.

ELI PERKINS' NATURAL HISTORY ANECDOTE.

I was talking to Mrs. O'Flaherty, the janitress of the Natural History Building in New Work, writes Eli Perkins, about animals, insects and reptiles.

"They are often brighter than human beings. Mrs. O'Flaherty," I said. "They sometimes have super-human intelligence."

"Right yez is, Misther Parkins. We have a bur-red in this place what knows more than Pat Galligher. Why, Misther Parkins, that bur-red has a better moind than Pat. He can tell the toime of day better than Pat. Pat hain't the intelligence of this bur-red, Pat hain't."

"What bird's more intelligent than human beings?" I said.

"An' sure they is, ye can tache 'em anything. They have a clock in the nixt room, an' phin it's toime to tell th' toime that bur-red comes out an' says cookoo as many toimes as th' toime is."

"That is wonderful," I said.

"It is indade," said Mrs. O'Flaherty, "an' th' wondherful par-rt ov it all is, it's only a wooden bur-red at that!"

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We present this month several pages of "Best Books for a Minister's Library." Among the recommendations is one from D. L. Moody, given just a short time before his death. The page of anecdotes in the January number was prepared and ready for press before his death. The editor had received a letter from W. R. Moody a week before in which he expressed the opinion that his father was gradually recovering. We repeat Mr. Moody's commendation of the use of anecdotes:

"Many and many a time," says D. L. Moody, "I have found that when the sermon—and even the text—has been forgotten, some story has fastened itself in a hearer's mind, and has borne fruit. Anecdotes are like windows to let light in upon a subject. They have a useful ministry."

Our friends will notice some additional high grade advertising in this number. Do you want to help us increase it? Drop us a postal card and we will send you three blank postals on which you can inform us when you are going to purchase an organ, piano or anything but the ordinary supplies for your church. We will use the information in a way that will no doubt lead to your getting the goods at the lowest price. Co-operate with us and we will co-operate with you in giving you the best illustrative magazine in the world.

Do you realize that we might greatly increase our list, probably double it, by furnishing it to others besides ministers? But by limiting the list we insure the freshness of the matter.

One subscriber says one number is worth the price of a year's subscription. Mention Current Anecdotes to your brother ministers. They will thank you for it.

The Moody anecdotes in this issue are from a chapter of "Fifty Sermons and Evangelistic Talks by D. L. Moody," published by F. M. Barton, Cleveland, O., in corded silk cloth at $1.00. The book contains over 60 sermons and each sermon bristles with anecdotes and bright shafts of wisdom.

"Missionary Annals of the Nineteenth Century," by D. L. Leonard, associate editor of the Missionary Review of the World, is being commended everywhere. Notice reviews in missionary papers, mentioning it as the standard book of reference on this subject, as the best history of missions during the past one hundred years. Ask your bookseller for it, and if he does not have them, the publisher, F. M. Barton, Cleveland, O., will send you a copy postpaid for $1.50.

"The Great Physician and Power to Heal" is the title a neat little book published by the Gospel Trumpet Publishing Co., Moundsville, W. Va., cloth 50 cents and paper 20 cents. The author, E. E. Byrum, says in the introduction: "This volume was written for the benefit of those who are seeking a knowledge of divine healing, and for the encouragement of such as desire to take the Lord as their physician. Scripture is quoted and referred to very freely and the book will no doubt prove interesting to those who have thought on this subject." Further particulars as to this book appear on page 152.

Those who take pride in the care of their teeth will welcome Haake's Eucalyptus Tooth Paste, prepared by the Central Chemical Co., 795 Central Ave., Cleveland, O. It is a delightful preparation to use, being a thorough cleanser, free from grit so that it will not scratch the enamel of the teeth, and acting as an antiseptic as well as a disinfectant. Further announcement is made on third cover page.

The January number was scarcely off the press before it was discovered that the illustration on the front cover page, instead of being a picture of John Baptist, was a picture of Paul. Without doubt our subscribers recognized in this picture a reproduction of the head of St. Paul by Raphael.

BEST BOOKS FOR THE MINISTER'S LIBRARY.

Recommendations from prominent men of ripe judgment- D, L. Moody, Dean Hart, J, Wilbur Chapman, Dr. S. M. Terry, Charles F. Thwing, David H. Cochran, Geo. E. MacLean, Graham Taylor, R. A. Torrey and S. D. Gordon.

In presenting these suggestions we are aware that in many cases ministers do not lack for opportunities to buy books. They are circularized, petitioned and advertised at, and some would really welcome an article on what books they should not buy. However, there are many ministers who have a limited stock to choose from, and all will be interested in having the judgment of men of rare experience in this matter. And there are no doubt books mentioned in this article that would be the means of spiritually uplifting many ministers and make their service more effectual.

From D. L. Moody we have the following suggestion:

He believes that every minister, Bible student and Christian worker should possess a good concordance and the Topical Text Book. He himself uses Cruden's Concordance and the New Topical Text Book. He would also recommend an interleaved Bible to be kept on the study table, so that when a minister gets any thoughts and suggestions to light up certain passages of Scripture, a note may be made on the blank page opposite the verse. This is better than note-books, as the notes are always ready for use, and are not likely to be buried, as so frequently happens with note-books.

Dean Hart, of Denver, Col., the well-known dignitary in the Episcopal Church, makes the following recommendation:

I have always believed that we are ministers of the Word, and it is our sole business to deal with the Bible, explaining it, enforcing it; and I believe that a minister who deviates from this path, dealing with subjects which he thinks are engaging popular attention, is doing nothing but the devil's work, and he will hear of it at the judgment. In order, therefore, to preach the Word I have found the following few books essential and sufficient, the list of which I enclose:

A Septuagint: a Greek Testament (to save the time of those not very familiar with Greek; have one interlined, Greek and English); The Critical Greek and English Concordance by Hudson; Young's Concordance; Ellicott's Commentary, published by Cassell's, 8 big volumes; and James Vaughan's Sermons, published by James Pott & Co., New York, of which he speaks in the highest praise (see editorial in December Current Anecdotes). He mentions the Homiletic Review, the Expositor and the Contemporary Pulpit as being helpful.

Rev. J. Wilbur Chapman, formerly Bethany church, Philadelphia, well-known evangelist, and now of the Fourth Presbyterian church, New York, says:

First, a good commentary, such as a Pulpit Commentary, published by Funk & Wagnalls Second, Strong's Exhaustive Concordance. Get the best Commentary on the Epistles that can be secured. Fourth, such books as make plain the possibility of living a spiritual life, as for illustration, Andrew Murray's books and F. B. Meyer's.

Dr. M. S. Terry, of the Northwestern University, theological school, Evanston, Ill., writes as follows:

"The best list of books I know of for the purpose you inquire is in Appendix to Schaff's Propaedeutics, published by the Scribners of New York. In my judgment, a minister who does not know what books he wants, with such a splendid selection as that catalogue presents, and with all the help he will elsewhere find in that one volume, can scarcely be helped much by additional counsel. The list is a little old now, but in the main the best I know of."

Charles F. Thwing, president Western Reserve University, Cleveland, O., answers the inquiry thus:

"When a minister has supplied himself with the necessary dictionaries and lexicons, I think that he should own and use the best books of psychology and also the best of our English literature. The books of James and Sully in psychology every minister should understand. Modern psychology has great light to shed upon the processes which are called "conversion," "regeneration," and "growth in grace." Our English literature, too, is essentially an ethical literature. The ethical element in English literature and American is more important than that found in any other literature. This is the well whence the minister may draw for illustration and the enforcement of the highest truths. I would have the minister own and know the various interpretations of our literature as found in such books as those written by Edward Clarence Stedman, but I would also have him own and know the masters themselves."

Prof. David H. Cochran, Polytechnic Institute, Brooklyn, N. Y., says: "I will put down books which I feel I should need if separated from libraries and trying to do a clergyman's work—a fair working library for a country clergyman. A good commentary should be included. None of the lexicons are mentioned. The list follows:

The Standard Dictionary; Smith's Bible dictionary; Concordance (Brown); Robinson's Biblical Geography; Encyclopedia (Britannica); Outlines of History (Fisher); Erskine's Internal Evidences of Revealed Religion; Christian Theism (Thomson, Tulloch); Systematic Theology (Tinney); The Christ of History (Young); The Holy Roman Empire; Church History (which not prepared to say); Moral Philosophy (Fairchild); Whewell's History of Moral Philosophy in England; Political History of Recent Times (Muller); Lippincott's Biographical Dictionary; Commentary; Shakespeare; Milton; Wordsworth.

George E. MacLean, president of the University of Iowa, regrets not having more time to answer the inquiry, but makes these suggestions:

"I assume that he is supplied with the most recent Hebrew and Greek texts and standard commentaries and dictionaries. Next to these, he should have some of the best collections of prayers and hymns of all ages. Without laying stress upon the order, his library should contain the Appleton and Britannica encyclopedias. There should be a collection of the best English authors and poets. There should be in the best translations, if he is not acquainted with the languages, the best known authors of Greece, Rome, Mediaeval and Modern Europe and America. The current periodicals in science, literature and art should pass under the minister's eye. He needs to know what his people are reading and to gather illustrations therefrom. It is especially desirable that the minister keep close to the educational world, and that he have some modern works in pedagogy and psychology."

Graham Taylor, of Chicago Commons, favors us with the following list of books of sociological value for a minister's library:

(1) "Early Ideas in the Early Ages," Mozley (Dutton & Co); (2) "The Book of Isaiah" and "The Book of the Twelve Prophets," George Adam Smith (Armstrong); (3) "The Kingdom of God," F. Herbert Stead (N. Y., Scribner); (4) "The Social Teachings of Jesus," Shailer Mathews (N. Y., Macmillan); (5) "The Teachings of Jesus and Modern Social Problems," Francis G. Peabody (Macmillan); (6) "The Call of the Cross," George D. Herron (N. Y., T. Y. Crowell & Co.); (7) "The World the Subject of Redemption" (Bampton Lectures), Canon W. H. Fremantle (N. Y., Longmans, Green & Co.); (8) "A Plea for the Gospel," George D. Herron (N. Y., T. Y. Crowell & Co.); (9) "The New Obedience," Wm. Bayard Hale (N. Y., Longmans, Green & Co.); (10) "Social Aspects of Christianity," Richard T. Ely (N. Y., T. Y. Crowell & Co.); (11) "Genesis of the Social Conscience," Prof. H. S. Nash (N. Y., Macmillan & Co.); (12) "Catholic Socialism," Francisco S. Nitti (Mary Mackintosh, transl.), (N. Y., Longmans, Green & Co.); (13) "Tools and the Man," Washington Gladden (Boston, Houghton, Mifflin & Co.); (14) "The Philosophy of Wealth," John B. Clark (Boston, Ginn & Co.); (15) "Practical Socialism," Canon and Mrs. S. A. Barnett (N. Y., Longmans, Green & Co.); (16) "Christian Missions and Social Progress," Rev. Jas. S. Dennis, D. D. (3 vols., Chicago, Fleming H. Revell); (17) "English Social Movements," Robt. A. Woods (N. Y., Chas. Scribner's Sons); (18) "The City Wilderness" (South End House Essays, R. A. Woods, ed.), (Boston, Houghton, Mifflin & Co.); (19) "God and the People," from the writings of C. H. Stubbs (Union); (20) "Equality," Edward Bellamy (N. Y., D. Appleton & Co.); (21) "Social Elements." C. R Henderson (Scribner).

R. A. Torrey, director of the Biblical course in the Bible Institute, Chicago, suggests the following books:

First of all, Strong's Exhaustive Concordance; there is no other comparable to it; (2) The Treasury of Scripture Knowledge, published by Revell; (3) Nave's Topical Bible; (4) H. G. C. Moule's Commentaries on Romans, Ephesians, Philippians, and Colossians in the Cambridge Bible for Schools series; (5) Finney's Revival Lectures; (6) Finney's Autobiography; (7) Andrew Murray's With Christ in the School of Prayer; (8) Andrew Murray's The Spirit of Christ; (9) Elder Cummings' Through the Eternal Spirit; (10) Pember's Earth's Earliest Ages; (11) Pember's Great Prophecies; (12) Kelly on Revelation; (13) Davis' Bible Dictionary (edited by Prof. Kelly, of Princeton); (14) The Life of George Mueller, by A. T. Pierson; (15) The Spirit Filled Life, by John MacNeil; (16) George Campbell Morgan's The True Estimate of Life; (17) F. B. Meyer's Elijah; (18) Andrew Murray's Ministry of Intercession; (19) The Old Testament under Fire, by Behrends.

S. D. Gordon, of the Ohio Evangelization movement, says: "It is well for some of the younger men to remember that possessing a good libarary is not merely a matter of money, but rather of skill in selection, and of carefully laying aside a proportionate sum, however small, for books. The ministerial corner of his library should have at least three concentric circles. The center should be the best English Bible, in my judgment the paragraph revised. This should be the fundamental basis of all study and research, and not used as a handy text book. After this, but always subsidiary, should be two groups: first, scholarly books that will help one to get a clearer understanding of the original text. Among such are the critical notes in Farrar's Luke, Plummer's John (both Cambridge series); Lindsay's Mark and Acts flood those books with a new light on the actual meaning of the text. Conybeare and Howson's do the same for Paul's Epistles. The Newberry Bible, large edition, comes the nearest of any book to giving a critical translation of the entire Bible, giving fine shades of meaning. The second group may include books of church history which give biographies of leaders. Americans should be interested in the fact that two of the foremost church historians of this century are our own Phillip Schaff and George Parke Fisher. A third group might contain a few books on preaching, such as Beecher's Yale Lectures.

Too lengthy for publication here, is an excellent list of one hundred books for the minister's library selected by Rev. J. H. Dulles, librarian of Princeton Theological Seminary. The editor of Current Anecdotes has a few copies which will be sent free to those requesting it.

RECOMMENDATIONS OF FIRST BOOKS FOR A GENERAL LIBRARY.

by Hon. John Hay, Secretary of State: The Bible, Shakespeare, Milton's Poems, translation of Homer, translation of Virgil, translation of Faust, Emerson, Tennyson, Hume's "England," Macauley's "England," Bancroft's "History of the United States," Macarthy's "History of Our Times," something of Hawthorne, James, Howells, Kipling, Harte and

Stevenson; the Century Dictionary, and Cyclopedia of American Biography.

By M. Woolsey Stryker, LL.D., President Hamilton College: From the list asked reference books are excluded. I suppose I may include the Bible. Such lists mislead, for if asked what twenty volumes I would begin with, hoping to have more, I should make a list (partial at the best) quite different from a list of the only books I should ever have. What I should prefer for general mental discipline would vary from what I would take for information. The best books are those which heighten the imagination, which deepen reflection, which broaden judgment.

These are primary; the Bible, Shakespeare, Bacon, Tennyson, Plutarch's "Moral Essays" (perhaps the Lives, too), Montaigne, Lowell, Blackstone's "Commentaries," Bunyan's "Pilgrim's Progress," Aristotle's "Ethics," Dante, Milton, Paschal's "Thoughts," "The Federalist," Mulford's "Nation," Calvin's "Institutes." I can go no further. The man who knows these books thoroughly is an educated man.

I should make a good dictionary, Johnson's Encyclopedia, the best atlas, Roget's "Thesaurus," Bartlett's "Dictionary of Quotations," a good Bible Concordance, the basis of a library.

A good authology of hymns, as, e. g., Schaff, certain sermons, Robertson's first of all, a good resume of philosophy—these come next.

"Romola," "Henry Esmond," "Vanity Fair," are the first three novels: "Les Miserables" next.

By Washington Gladden, D. D.: The Bible (revised version), Adeney's "How to Read the Bible," Sauday's "The Oracles of God," Shakespeare, The Cambridge Browning, The Cambridge Tennyson, Green's "Short History of English people," Fiske's "History of the United States," Bryce's "The American Commonwealth," Ely's "Introduction to Political Economy," Hobson's "The Evolution of Modern Capitalism," Graham's "Socialism," Carlyle's "Heroes and Hero Worship," Ruskin's "Crown of Wild Olives," and "Unto This Last," Drummond's "The Ascent of Man," George Adam Smith's "Life of Drummond," Trevelyan's "Life of Macaulay," "Life of Charles Kingsley," Hughes' "Life of Livingston," Munger's "On the Threshold."

By Henry Van Dyke, D.D., LL.D.: It would depend upon the young man. I would no more prescribe his reading without knowing his character than I would prescribe his diet without knowing his constitution. What is one man's meat may be another man's poison, and another man's sawdust. But here is a list for a young American that I knew, a man with a healthy mind, and a serious desire for real education:

Single Volume List—The Bible, Shakespeare (Globe edition), Milton's Poems (Globe edition), Tennyson's Poems, Browning's Poems, Green's "History of the English People," Motley's "Dutch Republic," Fiske's "American Revolution," Irving's 'Washington," Lowell's Poems, Hawthorne's "Scarlet Letter," "Ivanhoe," "Henry Esmond," "Lorna Doone," Bacon's "Essays," Boswell's "Johnson," Ruskin's "Sesame and Lilies," Walton's "Complete Angler," Bunyan's "Pilgrim's Progress," Carlyle's "French Revolution."

Author's List—The Bible, Shakespeare's Works, Milton's Poems (Marson's edition), Tennyson's Poems, Browning's Poems, Green's History (4 volumes), Motley, Bancroft's United States History, Irving, Lowell, Hawthorne, Scott, Thackeray, Dickens, Bacon, Ruskin, Walton, Bunyan, Carlyle.

By Edward W. Bok, editor Ladies' Home Journal: The Bible, Shakespeare, Washington Irving's Works, Emerson's, Longfellow's, Hawthorne's, Parkman's, Bancroft's "History of the United States," "The Century Dictionary," "Life of Professor Henry Drummond."

BOOKS THAT HAVE INFLUENCED MY LIFE.

Replies from Readers to the Questions:
(a) What Books Have Exerted the Strongest Influence on Your Life?
(b) What Recent Books Would You Especially Commend?

Wm. D. Murray, Esq., New York: (a) Tennyson's Poems, "The Biglow Papers," "Memoirs of David Brainerd."

(b) "The American Statesmen Series," "Farthest North," "Point of Contact in Teaching," and "Expositors' Bible Series."

Kerr Boyce Tupper, D.D., Philadelphia: (a) The works of Frederick W. Robertson and of Emerson.

(b) Hillis' "Investment of Influence," Van Dyke's "Gospel for An Age of Doubt," Wheadon's "Doctrine of Immortality."

Francis E. Clark, President United Society of Christian Endeavor: (a) After the Bible, the old English essayists, Bunyan, Drummond, Phillips Brooks, and writings of F. B. Meyer and Andrew Murray.

E. Benjamin Andrews, LLD., Superintendent of Schools, Chicago: (a) Plato's "Apology," Plato's "Crito," Hegel's "Philosophy of History," Arnold's "Light of Asia," Kant's "Critiques," Mill's "Logic."

(b) Balfour's "Foundations of Belief."

H. B. Ames, Montreal: (a) "John Halifax, Gentlemen."

(b) "The Workers," Walter Wyckoff.

Robert E. Speer, New York: (b) Trumbull's "War Memories of an Army Chaplain," and "Life and Letters of George J. Romanes."

George M. Herrick, President Washburn College: (a) Bible, Shakespeare, "Heroes and Hero Worship," Carlyle; "Life of Christ," and "Life of St. Paul," Stalker.

(b) "In His Steps," Sheldon, or any of Sheldon's books; "Beside the Bonnie Briar Bush," Ian Malcaren.

Robert Kilgour, Toronto: (a) Edersheim's "Life of Christ in the Bible," "Life of John G. Paton," and "From Fair Formosa," Mackay.

(b) "The Life of Tersteegan," by Govan, and "The Memoirs of Hugh Beaver."

Prof. E. I. Bosworth, Oberlin College: (a) Finney's "Autobiography" and "Revival Lec-

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tures;" "Autobiography and Correspondence of Lyman Beecher."

(b) "Life of Alfred, Lord Tennyson," and Wyckoff's "The Workers."

Wallace Howe Lee, President Albany College: (a) Josiah Strong's "Our Country," Bunyan's "Pilgrim's Progress," and the Bible.

(b) Daniel's "Prophecy," "The Eastern Question," by Nathaniel West.

Joseph Swain, LL.D., President Indiana University: (a) The Biographies of Washington, Lincoln, Sumner, etc

Henry M. Moore, Boston: (a) Bible, "Pilgrim's Progress," books of F. B. Meyer and Andrew Murray.

(b) "Life of Rev. A. J. Gordon," "The Ministry of the Spirit," by A. J. Gordon, and some of Moody's colportage books.

Fred S. Goodman, New York: (a) "Ministry of Intercession," Andrew Murray; "Ideal Life," Drummond.

(b) "Twentieth Century City," Strong; "Hugh Beaver," Speer.

George T. Fairchild, President Berea College: (a) Bacon's "Essays," Fairchild's "Moral Philosophy."

(b) "The Mind of the Master."

Joseph Le Conte, University of California: (a) Comte's "Positive Philosophy," Guizot's "History of Civilization," Darwin's "Origin of Species," Spencer's "Synthetic Philosophy," Hegel's "Philosophy of History," Ruskin's "Modern Painters."

(b) Paulsen's "Outlines of Philosophy."

S. S. Rogers, Manager Chicago Record: (a) "Les Miserables," the character of Jean Valjean is a stimulus to any young man in his struggles.

(b) Kipling's "Captains Courageous" is in my opinion an excellent and wholesome book for boys and fathers.

Thomas J. Wilkie, Toronto: (a) Spurgeon's "Sermons," "Pilgrim's Progress," Meyer's books, Newman Hall's tracts.

(b) "With Christ in the School of Prayer," Murray and Sheldon's books, Gordon's "Life Discipleship," Morgan.

John H. Finley, Ph. D., President Knox College, (b) "Life of Drummond."

Frank Ferris, Esq., New York: (a) "Pathway of Safety," Ashton Oxden of London, "Memoirs of Robert Murray McCheyne," Andrew Bonar.

(b) "The Ideal Life," Drummond; "A Holy Life and How to Live It," George H. McGregor; "A Man's Value to Society," Hillis. —Men.

Many teachers may be able to procure from the city library, or from the book-shelves of pastors and friends, some of the many helpful books bearing upon the lessons we are now studying in the Sunday school. We name below some of those best known:

"Life and Times of Jesus the Messiah," Edersheim. This book is particularly replete with information on Jewish manners and customs. The author is a Jew writing to the modern Christian Jew. His manner corresponds to that of St. Matthew.

"Life of Christ," by Canon Farrar, is entertaining and didactic. The style corresponds to that of St. Mark.

"Life of Christ," Stalker, is condensed and convenient for students with limited time.

"The Life of our Lord," Andrews, is especially good as authority on chronology, and views all sides of controverted points.

"Life and Words of Christ," Geikie, is entertaining and helpful. The style corresponds to that of St. Luke.

"Life of Christ," Dr. Bernhard Weiss. This writer looks deeply into the spiritual significance of events and brings out their practical helpfulness.

"The Divine Man," by George Dana Boardman, consists of studies in the preparatory years of Jesus' life.—The New Century.

Two books which have been of great help to me are "Natural Goodness," by T. F. Randolph Mercein, and "The Church of Pentecost," by Bishop J. M. Thoburn. (Both books published by Eaton & Mains, 150 Fifth avenue, New York).—Rev. Edwin H. Carr.

DEPARTMENTS.

Incidents Old and New, Biography, History, Art, Poetry, Hymnology, etc.

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GLEANED FROM LIFE.

ANECDOTES BY D. L. MOODY.

Self-Righteousness.

An artist wanted a man that would represent the prodigal. One day he met a poor beggar, and he thought—"That man would represent the prodigal." He found the beggar ready to sit for his painting if he would pay him. The man appeared on the day appointed, but the artist did not recognize him. He said, "You made an appointment with me." "No," says the artist, "I never saw you before." "You are mistaken; you did see me, and made an appointment with me." "No, it must be some other artist. I have an appointment to meet a beggar at this hour." "Well," says the beggar, "I am the man." "You the man?" "Yes."

A NEW BOOK. JUST FROM THE PRESS.

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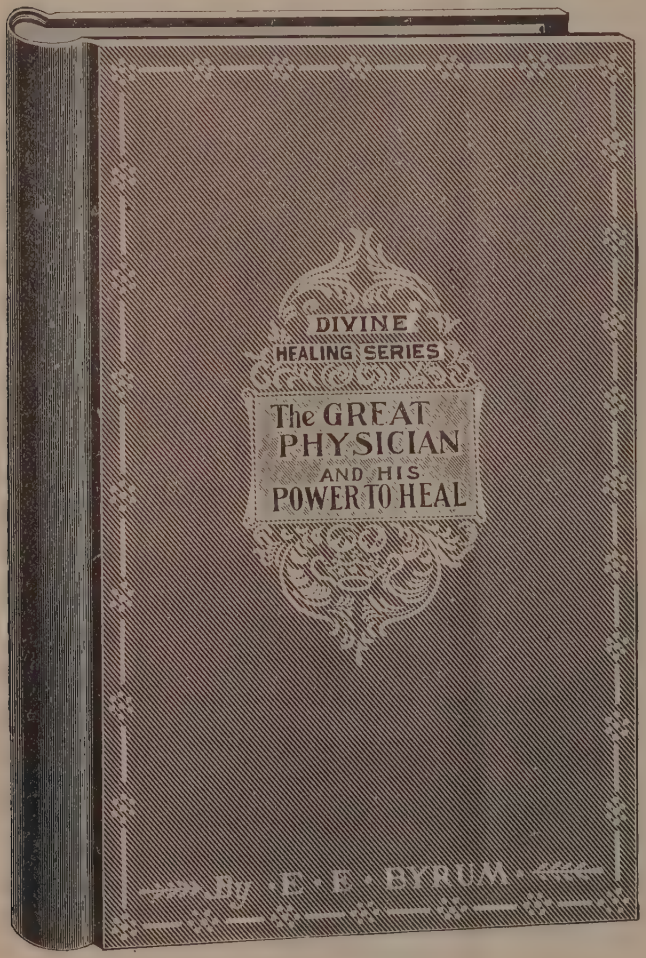

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AGENTS WANTED.

What have you been doing?" "Well, I thought I would get a new suit of clothes before I got painted." "Well," says the artist, "I don't want you;" he would not have him then. And so, if you are coming to God, come just as you are. Do not go and put on some garments of yours, and think the Lord will accept you because you have some good thoughts and desires. (903)

Christians Watched.

The unbelieving world, the skeptics holding out their false lights, are watching you and me. When Jacob put away his idols, he could go up to Bethel and get strength and the blessing—so will it be with the church of God. A viper fixes upon the hand of the shipwrecked Paul; immediately he is judged by the barbarians as some criminal unfit to live; but he shakes it off into the fire, and suffers no harm, and now they are ready to worship him, and ready, too, to hear and receive his messages. The church of God must shake off the vipers that have fastened on hand and heart, too, ere men will hear. Where one ungodly man reads the Bible, a hundred read you and me; and if they find nothing in us, they set the whole thing aside as a myth. (904)

Satan Asleep.

The devil can do most anything with a man when he gets asleep. A man dreamt he was traveling, and came to a little church, and on the cupola of that church there was a devil fast asleep. He went along further, and came to a log cabin, and it was surrounded by devils all wide awake. He asked one of them what it meant; said the devil: "I will tell you. The fact is, that whole church is asleep and one devil can take care of all the people, but here are a man and woman who pray, and they have more power than the whole church." When God tells us to watch we must watch. (905)

A Boy's Cowardly Shame.

I know of a young man whose mother was very poor, and whose father was a great drunkard. The mother had to wash to take care of her four children. She got this boy educated in the high school, where he associated with young men who moved in higher society. One day he was in front of his mother's hovel, for the drunkard's home is always a hovel. As he stood there talking to his mother a schoolmate passed by and brought him along. His friend asked him who was that woman he was talking to. "Oh," said he, "she is my washerwoman." I am ashamed when I think of that young man. It is a thousand times worse for a man to be ashamed to confess Christ. (906)

Three Kinds of Christians.

It seems to me we have got about three classes of Christians: the first class, in the third chapter of John, were those who got to Calvary and there got life. They believed on the Son and were saved and there they rested satisfied. They did not seek any thing higher. Then in the fourth chapter of John we come to a better class of Christians. There it was a well, living water bubbling up. There are a few of these but they are not a hundredth part of the first class. But the best class is in the seventh chapter of John: "Out of his belly shall flow rivers of living water." That is the kind of Christians we ought to be.

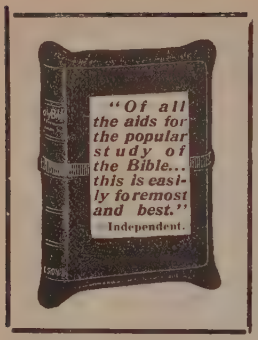
When I was a boy I used to have to pump water for the cattle. Ah, how many times I have pumped with that old right hand until it ached, and many times I used to pump when I could not get any water, and I was taught that when the pump was dry I must pour a pail of water down the pump and then I could get the water up. And that is what Christians want—a well of living water. We will have plenty of grace to spare—all we need ourselves and plenty for others. We have got into the way now of digging artesian wells better. They don't pump now to get the water, but when they dig the well they cut down through the gravel and through the clay perhaps 1,000 or 2,000 feet, not stopping when they can pump the water up, but they cut to a lower strata and the water flows up abundantly of itself. And so we ought every one of us to be like artesian wells. God has got grace enough for every one of us, and if we were only full of the Holy Ghost what power we would have. (907)

"No Greater Lie."

There is a class who say, "I love the world very much and if I become a Christian I shall have to give up all pleasure and go through the world with a long face." I want to say here, that no greater lie was ever forged than that. The devil started it away back in Eden; but there is not one word of truth in it; it is a libel upon Christianity. It does not make a man gloomy to become a child of God. See! there is a man going to execution. In a few moments he will be launched into eternity. But flashing over the wires, comes a message, a reprieve. I run in haste to the man. I shout, "Good news! good news! You are not to die!" Does that make him gloomy? No! no! no! It is the want of Christ that makes men gloomy! Take water to a man who is really thirsty, dying for want of water. Is that going to make him gloomy? That is what Christ is—water to the thirsty soul. If a man is dying for want of bread, and you give him bread, is that to make him gloomy? That is what Christ is to the soul—the bread of life. You will never have true pleasure or peace or joy or comfort until you have found Christ. (908)

Christ the Ark

When I was in Manchester, I went into the gallery one Sunday night, to have a talk with a few inquirers; and while I was talking, a business man came in, and took his seat on the outskirts of the audience. I think, at first, he had come merely to criticise, and that he was a little skeptical. At last I saw he was in tears. I turned to him, and said, "My friend, what is your difficulty?" "Well," he said, "Mr. Moody, the fact is, I cannot tell." I said, "Do you believe you are a sinner?"



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He said, "Yes, I know that." I said, "Christ is able to save you," and I used one illustration after another, but he did not see it. At last I thought of the ark, and I said, "Was it Noah's feeling that saved him? Was it Noah's righteousness that saved him, or was it the ark?" "I see it, now," said he; "I see it." He got up and shook hands with me, and said, "Good-night; I must go. I was determined to be saved before I went. I see it now."

A few days after, he came and touched me on the shoulder, and said, "Do you know me?" I said, "I know your face, but do not remember where I have seen you." He said, "Do you not remember the illustration of the ark?" I said, "Yes." "It has been all light ever since," said he. "I understand it now. Christ is the Ark; He saves me." (909)

Power of Earnestness.

There is a story told of a vessel that was wrecked, and was going down at sea. There were not enough life-boats to take all on board. When the vessel went down, some of the life-boats were near the vessel. A man swam from the wreck just as it was going down, to one of the boats; but they had no room to take him, and they refused. When they refused, he seized hold of the boat with his right hand, but they took a sword and cut off his fingers. When he had lost the fingers of his right hand, the man was so earnest to save his life that he seized the boat with his left hand; they cut off the fingers of that hand, too. Then the man swam up and seized the boat with his teeth, and they had compassion on him and relented. They could not cut off his head, so they took him in, and the man saved his life. Why? Because he was in earnest. Why not seek your soul's salvation as that man sought to save his life? (910)

Confession before Conversion.

I never knew any man to be converted till he confessed. Cain felt bad enough over his sins, but he did not confess. Saul was greatly tormented in his mind, but he went to the witch of Endor rather than to the Lord. Judas felt so bad over the betrayal of his Master, that he went out and hanged himself; but he did not confess—that is, he did not confess to God. He came back and confessed to the priests, saying, "I have sinned in that I have betrayed the innocent blood." It was of no use to confess to them. They could not forgive him. What he should have done was to confess to God; but instead of that, he went right away and hanged himself. (911)

Three Steps to Hell.

There are three steps to the lost world. The first is Neglect. All a man has to do is to neglect salvation and that will take him to the lost world. I am on a swift river, and lying in the bottom of my little boat; all I have to do is to fold my arms and the current will carry me out to sea. All a man has to do in the current of life is to fold his arms and he will drift out and be lost. The second step is Refusal. The last step is to Despise the love of Christ. (912)

PICTURES AND PAINTERS.

Fighting a Shadow.

Dogs have been known to recognize their masters' portraits, and even to go so far as to bark at and leap toward the "counterfeit presentment." But more remarkable than any canine recognition is the recognition by a macaw of the portrait of a woman whom it hated. The story is told by Northcote, an English artist.

While Northcote was studying painting with Sir Joshua Reynolds, he painted the portrait of one of the housemaids, and placed the picture on the parlor floor, resting against a chair, for the family to see it. Sir Joshua had a large macaw, which he often introduced into his pictures. Between the bird and the housemaid there was no little hostility, as she had to clean up after him, and resented his roaming habits.

When the picture was placed against the chair, the macaw, being in a distant part of the room, did not see it; but on retracing his steps, the bird saw the portrait of his enemy, and with outstretched wings furiously rushed at the hated face, and even tried to bite it. (913)

Songs of the Angels.

The life of William Blake the painter presents some beautiful characteristics. An eccentric and extraordinary genius, he seemed, in the flights of his wild imagination, to hold converse with the spirits of the departed; and in some of his works there is a truly wonderful sublimity of conception and grandeur of execution. Although not appreciated during his lifetime, he toiled on in abject poverty with indefatigable industry, reveling in visions of future fame. His Ancient of Days was his greatest favorite; three days before his death, he sat bolstered up in bed, and touched it over and over with the choicest colors in his happiest style; then held it off at arm's length, exclaiming, "There! that will do! I cannot mend it." Observing his wife in tears he said: "Stay, Kate! keep just as you are, I will draw your portrait, for you have been an angel to me." She obeyed and the dying artist made a fine likeness. He was cheerful and contented to the last. "I glory," said he, "in dying and have no grief but in leaving you, Katherine; we have lived happy, and we have lived long; we have ever been together, but we shall be divided soon. Why should I fear death? Nor should I fear it. I have endeavored to live as Christ commands, and have sought to worship Christ truly." On the day of his death, Aug. 12, 1827, he composed hymns and sung hymns to his Maker, and sweetly to the ear of his beloved Katharine, that she stood wrapt to hear him. Observing this, he said to her, with looks of intense affection, "My beloved, they are not mine—no, they are the songs of the angels." (914)

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Mention Current Anecdotes.

Consecrated for His Work.

The art of painting being regarded by the Quakers as not only useless but pernicious, "in preserving voluptuous images, and adding to the sensual gratification of man," Mr. West determined to submit the matter to the Society, before giving a positive answer. He accordingly sent for his son to attend the solemn assembly. The Friends met and the spirit of speech first descended on John Williamson, who, according to Galt, thus spake: "To John West and Sarah Pearson, a man-child hath been born, on whom God had conferred some remarkable gifts of mind; and you have all heard that, by something amounting to inspiration, the youth has been induced to study the art of painting. It is true that our tenets refuse to own the utility of that art to mankind, but it seemeth to me that we have considered the matter too nicely. God hath bestowed on this youth a genius for art—shall we question His wisdom? Can we believe that He gives such rare gifts but for a wise and good purpose? I see the Divine hand in this; we shall do well to sanction the art and encourage this youth." The Quakers gave their unanimous consent, and summoned the youth before them. He came, and took his station in the middle of the room, his father on his right hand, and his mother on the left, while around him gathered the whole assembly. One of the women first spake, but the words of Williamson. says Galt, are alone remembered. (915)

Dangerous Approval.

Of Phidias, the most celebrated sculptor of Greece, the Athenians spoke with rapture which knew no bounds. Lucian says: "We adore Phidias in his works, and he partakes of the incense we offer to the Gods he has made." Pausanius relates, that when this artist had finished his magnificent statue of the Olympian Jupiter, Jupiter himself applauded his labors; for when Phidias urged the god to show by some sign if the work was agreeable to him, the pavement of the Temple was immediately struck by lightning. (916)

STATISTICAL FACTS AND POINTS.

A statistical genius figures out that between 8,000,000 and 10,000,000 people in the United States take a vacation every summer, and he estimates that they spend more than $400,000,000.—Suppose we tithed our vacation money. (917)

The July settlement shows 10,874 saloons in Ohio. An increase of 698 over last year. Thus we see the increase of the Dow tax from $250 to $350 does not reduce the number of saloons but the number has increased from 10,176 to 10,874. The total revenue (blood money) including the part that goes to county and city funds is, in round numbers, $3,705,900. This the politicians hold up to their constitutes as a nice bag of money. But they have only befooled the people. In 1880 Governor Foster said the direct cost to the state of the drink traffic was $70,000,000, now grown to $100,000,000!—Wrecking souls is always unprofitable. (918)

The monthly circulation statement issued by the Controller of the Currency shows that at the close of business, December 30, 1899, the total circulation of National Bank notes was $246,195,523, an increase for the year of $2,460,418 and an increase for the month of $2,435,275. The money power is great, but there are signs that the worth of men is being considered more than ever before. (919)

H. M. S. Formidable, recently launched at Portsmouth, is the largest war-ship afloat. Her displacement is 15,000 tons; length, 400 feet; beam, 75 feet; draught, 26 feet, 9 inches; indicated horse-power, 15,000; estimated speed with two screws, 18 knots. Her cost is more than $5,000,000; complement of men, 750; armament, four 12-inch guns, twelve 6-inch quick-firing guns, eighteen 12-pounders, twelve 3-pounders. and eight Maxim guns. What machinery to destroy men. Would not the same amount spent to save men, result in a stronger defensive power for any nation? (920)

In connection with the celebrations between 1888 and 1898—largely in the latter year—Pope Leo received gifts of immense value from many lands. A large number of these were tributes from prominent and devoted adherents of the Church, acting as individuals, or grouped by nationalities. The contributions in gold coin from the multitudes in attendance were $4,000,000; and other gifts of various kinds were $17,000,000. The grand total of gifts to the Pope on his jubilee in 1888 and his various anniversaries including 1898, exceeded, according to reports and estimates in the Church papers, twenty-five millions of dollars.—More money given to the head of an earthly church than was given the Head of the church for saving the heathen. (921)

It is estimated that the street car strike in Cleveland cost the city not less than $1,000,000 in damage directly and indirectly. The company itself has lost probably about $150,000. and the strikers an aggregate sum of about $120,000, while scarcely more than half of the men were able to secure employment. And it is said it was caused largely by one man's unkind treatment of the men. (922)

However incredible it may appear, it is a fact, says Cassell's Journal, that the intoxicants consumed in the United Kingdom every year are sufficient to float a formidable fleet. The annual consumption of spirits alone is 39,000,000 gallons. This quantity of liquid is sufficient to fill a reservoir a mile long, 66 yards wide, and six feet deep; or if compressed into a smaller area and the depth proportionately increased, the spirits (assuming for the purpose of illustration that they have the same

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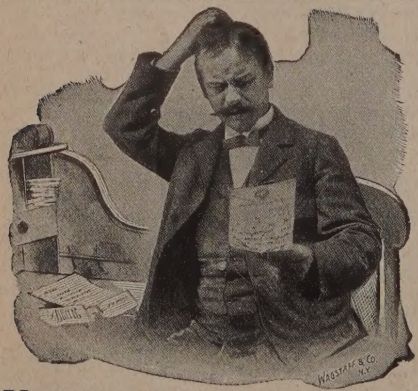

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buoyancy as water) would support a fleet of eight battleships, like the Magnificent or Majestic, each ship being 390 feet long, 75 feet wide, and drawing 27½ feet of water. If we pour the 14,500,000 gallons of wine drunk annually in the United Kingdom into a similar dock, they would float a fleet of six second-class cruisers. But it don't float vessels, it sinks men to hell. (923)

Since the resumption of specie payment in 1879, a vast sum of gold has disappeared from circulation. This sum is estimated by Treasury Department officials in round numbers at $300,000,000. No trace of it appears in the regular statements of the Treasury Department or in the National bank returns. It has been apparently completely swallowed up.

The Treasury has now determined to locate this big fortune, if possible, and steps have been taken to learn where it has gone. The director of the mint has started the search after the $300,000,000 and he is to enlist in his work the aid of all the wholesale manufacturers of jewelry and people in all classes of manufacture and trade in which the consumption of gold enters. Suppose the Treasury Department officials should try to determine through what means souls were lost, to whom would they go? (924)

STRONG MAN OF SMYRNA.

The porters of Smyrna are without doubt the strongest men in the world. They carry upon their necks and shoulders loads heavy enough to crush a donkey. It is not an uncommon sight to see one of these porters carrying through the streets six or eight great trunks bound in a bundle with a long rope and balanced upon his back. These men live almost exclusively upon wheat or barley cakes and figs. A diet consisting of cereal foods, fruits, and a small seasoning of nuts, constitute the most natural and most wholesome bill of fare for human beings. Such a dietary is conducive to long life, good digestion, lightheartedness, clearness of mind, joyous spirits, and general well being.

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A minister asked, on the first Sunday of the last Conference year, that all pray and work that each member might bring a new one into the fold that year, and many prayers went up for that one thing. Strange to say, on next to the last Sunday of the Conference year, a member was taken in which made the number that exactly doubled the membership of the church. No revival service had been held, and nearly all had been converted or reclaimed.—G. E. Foster.

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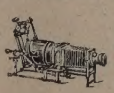

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